

# John the Divine's DIVINITY:

OR THE  
Confession of the generall  
Assembly, or Church of the *First-*  
*born* in HEAVEN.

FOR  
These, and higher truths then these (by  
head and shoulders) will be acknow-  
ledged; not by some, but the whole mul-  
titude of Disciples: when all the  
Saints shall see their  
ONENESSE.

*ONE Father, Family, Doctrine.*

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Written by I.F.

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*Ye are come unto Mount Zion, and unto the City of the  
living God; the HEAVENLY Jerusalem, and  
to an innumerable company of Angels.*

*To the GENERAL ASSEMBLY, and  
CHURCH of the first-born, which are written  
in Heaven; and to God the Judge of all; and to the  
SPIRITS of just men made perfect, Heb. 12. 22, 23.*


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London, Printed for Giles Calvert, at the  
black spread-Eagle at the west  
end of Pauls. 1649.

John the Baptist  
 DIVINITY  
 OR THE  
 Collection of the general  
 Assembly of the Church of Scotland  
 1740



## To the Reader.

 His (*modicum bonum*) this little pretty piece, was put into my hands to read: but (for the present) I pocketed it: and lodg'd it there all night: but viewing it in the morning; I conceived it was conceived of the holy Ghost, and born of the Virgin. The same spirit moved me to transcribe it; and send it abroad to thy view.

I know (by wofull experience) that the Truth as it is in Jesus hath been spet on, buffeted, railed on, incarcerated, intul-lanated, pen'd up, and imprisoned. But truth being strength hath made the gates of brasse, and bars of iron flie, and is now at liberty; and utters her voice in the streets; which voice is rending the heavens, shaking terribly the earth, melting the mountains like wax; and making the lame man leap like a Hart. And the

## *The Epistle to the Reader.*

hearts of those that know the Lord to  
dance for joy, &c. 1907 0

Something hereof sparkles through  
these papers. And I only let thee know:  
that I know thers some sweetner in them;  
and that I durst not turn my back upon  
them, though (seriously) I know not  
whose they are, or who writ them,  
though I know the Author; or are ra-  
ther known of him.

Stranger! use him, me, and, these as  
thou pleasest; or as thou canst.

Maist thou be taught not to blaspheme  
the way thou knowest not, least thou spit  
out spite in the face of the Heir. Nor to  
presse fore upon the man, even so, least  
two Angels smite thee with blinderesse.

Lastly, Be not forgetfull to entertain  
strangers, because some in so doing have  
entertained Angels unawares. Maist thou  
entertain them, then thou wilt. Farewell.

From London Jan. 13. 1648.

two or three daies afore

the eternal God thum

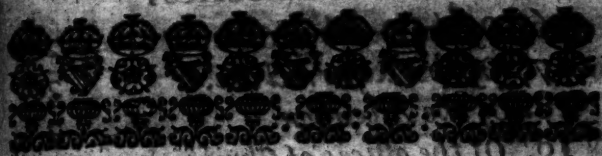
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S. Ellens.

However, I am thine

Abiezar Coppe.





# The Contents

I.	Of the Trinity.	pag. 1.
2.	Of the Divine Essence.	3.
3.	Divine Attributes or Glory.	4.
4.	Of Divine Decrees.	6.
5.	Of Divine Decrees manifested.	7.
6.	Of Divine Providence.	9.
7.	Of Divine Creation.	10.
8.	Of Divine Worship.	12.
9.	Of Divine Ordinances.	14.
10.	Of Divine Scriptures.	15.
11.	Of God the Sonne.	17.
12.	John and the Prophets prophesie of Christ. &c.	19.
13.	Of Maries conception and birth of Christ.	21.
14.	Of the childe Jesus.	23.
15.	Of the man Christ, and his life.	26.
	16. Of	

# The Contents.

16. Of the Death of Christ.	p. 28.
17. Of the Resurrection.	30.
18. Of the Ascension.	32.
19. Of the offices of Christ.	35.
20. Of the Spirit.	37.
21. Of the Saints.	39.
22. Of Angels.	41.
23. The various states of divine souls.	44.
24. Of Sinne.	47.
25. Of Heaven and Hell.	49.
26. Of the soul.	51.

## Errata.

**P**Ag. 12. lin. 12. dele in. p. 25. l. 24. for save r. safe. p. 27.  
l. 2. for me to r. me above. p. 30. l. 16. for converting  
our r. converting us from our.



John the Divine's  
**D I V I N I T Y.**

---

**C H A P. I.**

*Of the Trinity, or Three in One.*



His hath been defined by one *God* and three Persons; which is to make three distinct *Gods*.

Its also without proof from the letter: which declareth one God; and various administrations: one God, and various workings of

B

that

## 2 John the Divines

that one God, 1 Cor. 12. 5, 6. 1 John  
5. 7.

The Father is God himself.

Which is declared by *Ancient of days*  
Dan. 7. 13.

The Word is God in flesh, in weaknes,  
John 1. 14.

Or God manifested.

The holy Ghost is God in power, Act.  
4. 31, 33.

These three are one, i.e. but one God.  
Made out, by *Word and Spirit*.

ONE glory, love, revealed by both.

This union wildereth souls.

The discovery findeth them.

Its hid from us.

The *Word and Spirit* reveal it.

Hence is it three are put together.

For the Fathers honour is concealed  
without the WORD; also its light  
in darknesse: without the spirit. The  
perfection of Divine Glory: And  
creature blessednesse; lieth in this u-  
nion.

Hence they are so joyned together

that

that an absolute, personall divorce, cannot be without prejudice to the glory of God in Saints.

A distinction there is for the exposition of this one glorious person, but no single being, as persons or substances have in themselves.

## CHAP. II.

### Of Divine Essence.

GODS being is pure, *i. e.* its himself; its eternall; *Alpha* and *Omega*; its immutable, *i. e.* it ever remaineth, is, I AM.

Its Original, *i. e.* all other beings flow from it.

Its Incomprehensible, *i. e.*

God is essentially every where, and in every Creature, *Psal.* 139. 7. to the 13.

## 4 John the Divines

yet contained no where, nor in any Creature, but containeth all.

Yet bringeth forth himself in every Creature variously.

Its Invisible, *i. e.* it cannot be seen with naturall eyes, though it thus fill all.

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### CHAP. III.

## *Of Divine Attributes, or Glory.*

**G**ODS Glory, or Attributes, are, Wisdom, justice, mercy, love, &c. *And all are Gods, 1 Joh. 4. 16.* And not to be looked on as distinct from God, wheresoever they appear.

So that all the glory, excellency, power in the Creature, is God.

# Divinity.

5

*For he is all in all, Eph. 4. 6.*

Though he appear lesse in some, where the light is shadowed by darknesse, then in others, where the darknesse is dissolved by the light.

That knowledge, meeknesse, love, humility, &c. in any, is nothing else, but the *Son of Righteousnesse* risen in them, though called by these names, and esteemed qualities in the Creature, yet they are God himself, Divine glory.

B 3

CHAP.



# 6 John the Divines

## CHAP. IV.

### Of Divine Decrees.

**G**ODS Decrees are, Election, Reprobation; to these pertaineth, Foreknowledge, Predestination, Ordination; *All which are eternall, Eph. 1. 4. Jude 4. Built on his will and authority, Rom. 9. 15, 18, 21. Aiming also at the glory of his grace and justice, Rom. 9. 22, 23.*

Gods purposes are not founded on the good or evil of the Creature, though they both add to the Creatures weal and wo; its blessednesse will be more manifested, when sin is wholly removed.

The fire of misery is greatned by sin; its the fuel of the fire: *The sting of death, but not the fountain.*

CHAP.

## CHAP. V.

## Of Divine Decrees manifested.

GODS Decrees are manifest in time, by what falleth out in its season, viz. Regeneration, Renovation, Conversion, Vocation, Justification, &c. Which all do flow from Gods opening his everlasting love, his eternall thoughts into the soul, Rom. 8. 30. Tit. 2. 11, 12.

It was ever precious, just, spotlesse in *the soul* his sight.

Yea, from eternity, he intended to magnifie the riches of his grace in it, and by it. Yea further, he alwaies owned it as a Son and Spouse.

And these gracious thoughts whispered by God, in, and to the soul; regenerate, and converted from all things, to God.

## 8 John the Divines

This is election discovered.

Reprobation is then revealed, when the apprehension of death, destruction, eternall woe, so ceaseth on the soul, that its filled with trembling, horror, &c. which issueth from Gods revealing himself (only) as a Judge, and just, &c.

This divine appearance (to shew the terrour of it) is set out by fire, brimstone, an immortall worm, a loathsom breath, &c.

And sin, and evil, heateth this furnace of divine wrath.

These divine decrees are often apprehended by the Creature, when not revealed by God.

When they are. *By him*, they have these events.

CHAP. VI.

*Of Divine providences.*

**G**ODS providences are acknowledged by most, in all things that happen.

Yet few can tell, how God is Visible, or Invisible, in every providence.

1. *Visible* ; when darknesse, or flesh, doth not veil or hide them ; As he was not---in the Red Sea, and Jordan---

2. *Invisible* ; when the strength of the Creature hideth him ; as it was with the King of Assyria.

Or, the weaknesse of flesh (as crosses) obscure him---So Israel in the wilderness---

So in marriages---when all things suit---then (say we) its of God; if not, we question it.

But know, God hath the Clouds for his Chariot, as well as the Sun for his Garment.

CHAP.

## CHAP. VII.

## Of Divine Creation.

**GOD** created all things that were, or, are made, Col. 1. 16, 17. Rev. 4. 11. Whether the outward Creation, i. e. the externall world, with all the living Creatures therein.

Or, the inward, i. e. the internall state of the spirit, with all that belongeth to it.

This state 1. Naturall, or, is either, 2. Spirituall.

1. Naturall; which was the first Adam, 1 Cor. 15. 46. Or, the first Creation.

2. Spirituall; which is the second Adam, Cor. 15. 45. Or, new Creation; The new heaven, and new earth; The KINGDOM of God IN US.

This is New; for that its after that which

which is naturall; so stiled from the naturall principles, such act from.

Also the out-side (though from God)

---Righteousnesse is in nature.

This was the state of innocency, which the first Adam had; who was created after Gods Image.

The spirituall state is to be acted from the like principles also.

As to have God to be our righteousness, &c. which was the state of the first Adam.

And is of the Saints also.

But the earthly and heavenly are both created by God.

The unnaturall man is a thing (or rather, nothing in nature) not naturall.

Viz. Sin (not created by God) which did, and doth spoil the naturall state.

For its subtilty, a serpent; for its temptation, an Enoch; which occasioned the first Adams ruine. And by these

## 12 John the Divines

these---is (mystically) meant corruption.

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### C H A P. VIII.

#### *Of Divine Worship.*

**T**He life, power, and substance of Gods worship, is *in spirit*, John 4.23. The *figure, forme and shadow*, is in *offering up the body*, Rom. 12.1.

Now where the *substance* is, there will the *shadow* be.

When the knee of the spirit boweth to *Divine Majesty*; certainly the *fleshly* will.

When the *soul* is gathered into *God*, to be *holy as he is*, i. e. To *delight in him*, to *have one will with him*, &c.

Then verily there is an *externall REformation*. Where there is a *constant desire*



*desire* after perfection within; there is an occasional *expressing* of it, without; to others.

Where there is a daily *melody* in the heart (which is *rejoycing* evermore.)

There's a tongue *expressing*—as opportunity serveth.

When the heart is pure from sin, and at rest (IN GOD.) There's a *constant fast and Sabbath*. And such—may (for others sakes) agree to observe *set daies*; though not upon the same account as most do.

Thus God being worshipt *in spirit and truth*, is in *body*—also.

So its in vain to presse the shadow of worship: but the substance.

The forme, without the *Power* is hypocrisie.

Also to talk of an in-side, without an out-side (in any respect) is *prophanenes* among men.

CHAP.

# 14 John the Divines

## C H A P. IX.

### Of divine Ordinances, or institutions.

**G**ods Ordinances are either taken in a larger sence, so all enjoy God in them.

Or in a stricter sence (*viz.*) Preaching, Baptisme, Supper, Church-fellowship, &c. Which being signes of such things in the Spirit, and many of Gods to enjoying them, have no need (as to themselves) of these outward signs.

Gods Ordinances are in Spirit.

Christ's teachings or revelations are in us, Gal. 1. 10, 12. His baptisme in us, 1 Pet. 3. His Supper in us, Revelat. 3. 20.

Also his fellowship, 1 Joh. 1. 4.

Some

Some that thus have the discovery of them in their spirit, can use the external signs, as the Apostle did, that they may become all to all, to gain some.

Also to declare, though God hath exalted them above all; yet they do not contemn the weak.

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n  
C H A P. X.

Of divine Scripture, or Rule of life.

THE Books of the old and new Testament, are stiled, *The Rule of life, The Scriptures of God*, 2 Tim. 3. 16. 2 Pet. 1. 21. which are so; as also profitable for Doctrine, Reproof, Instruction, &c. when they are writ and wrought in us by the holy Ghost. And thus these

## 16 John the Divines

these books were the *Scriptures of Gods*  
a *Rule* to those holy men that writ them.  
For that the same was writ (by God)  
in their hearts; which they transcrib-  
ed in letter.

Thus they are a *Law* and *Rule* to all  
the *Saints*, being penned in them, as  
the new Covenant is, Heb. 8. 10.

When they come to apprehend this  
day-starre risen in their hearts, i. e. The  
*Word of God* there.

Hence the *Saints* are said to be an *Ep-  
istle* read, and viewed of all.

But considering these books in the  
*History* or letter (only) so they are but  
a wholesome forme of words. A register  
of Gods workings (with, and in his)  
to the world and Pharisees.

Hence it is that Christ brought the  
Scripture so oft, to them.

The *History* is not the gold: its but  
the mine: its not the jewel, its only  
the cabinet.

Its not the *Word of God*: Its there  
contained: neither can the letter teach.

or reveal the *minde* of God, but the *spirit* onely.

So that word which is a *light*, a *rule* unto us, is God bringing forth himself in us.

And we converse in the world, as God appeareth in, and to us.

Thus God, and his working in us, is our *Scripture*, and *rule of life*.

## CHAP. XI.

### *Of God the Sonne.*

THE Sonship of God, is usually called, *The second Person*.

But its only God revealed: Hence he is said to be the *Word*, John 1.1. God manifest in flesh, *Emanuel*, The expresse Image of his Person, *A Sonne*, *Christ*, &c.

## 18 John the Divines

And these names he taketh to himself, to reveal his glory, and love to us.

This is *divine condescension*. His *cloathing himself with flesh, and the form of a servant*. And thus God appeareth to our view, that we may eternally live in his face, becometh poor, weak, foolish, &c. (for so Christ, i.e. God, in this discovery of a *sonne*, was, and is looked on by men) that his may be rich, strong, wise, by the knowledge of him. Thus he is God and man, Father and Sonne, yet one Person.

For the God-head is the Person.

The man-hood the image, Col. 1. 15. Heb. 1. 4.

The former the substance, the other the shadow or veil, Heb. 10. 20.

This is the mystery taught, 1 Tim. 3. 16.

As the word is thus a figure and type of God, so also a representative of all Gods peculiar ones.

Hence Christ is stiled the *second Adam*.

Their

Then Head to declare that it shall be with all such, as it was with Christ personally.

Who was the shadow, & this shadowed. This also is God the Sonne.

CHAP. XIJ.

John, and the Prophets foretell—Christ.

THE voice of John or Elias—

Crying, Prepare ye the way—

I am not he, but he cometh after me: I decrease, but he shall encrease. I baptize with the water of sorrow: he with the fire, i. e. The love of God, which the holy Ghost sheddeth abroad in our hearts.

John cutteth down, levels the mountains, makes the crooked things strait, and rough, plain.



## 20 — John the Divines

This *Elias*, in the Spirit is those *convictions* of sin. Whence proceeded *discouragements*, *doubts*, also acting from legall principles.

As God being their Lord, &c. fear of punishment, &c. This is the Spirit of bondage, oft preceding the Spirit of Adoption.

Or the voice of John speaking of Christ to follow.

Which being made out to a soul, sweetneth the administration.

This John is said to be cloathed with Camels hair: Girt with a lethern Girdle, To feed upon locusts and wilde honey: To shew how mean a dispensation this was: that souls might not rest in it.

The Prophets prophesie thus.

Christ to be born in Betblehem.

To be called out of Egypt, &c.

In Spirit --- thus ---

Souls through the greatnes and foulness of their sins, doubt of ever Christ being born in them.

Now God (from such places as these)

[H]

[Hee came to save sinners: To seek and to save those that are lost; Whomsoever comes to him, he will in no wise cast out, &c.]

Declareth to souls; though base and blinde, That they are the *Bethlem's*, in which Christ shall be borne: the *Aegypts* out of which he shall be called.

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CHAP. XIII.

Of Maries conceiving and bearing Christ.

THE *Virgin* is a soul gathered from the pleasures of the flesh; the glory of the creature; to God. The womb in which Christ is conceived; out of which he is brought forth: is a divine spirit; in which he is formed; by which its formed to him;

## 22 John the Divines

in judgement and affection, &c.

This is *Christ conceived in us.*

His *Birth* is his appearing to our own  
and the view of others.

Which is sometime cloudily, as in  
desires only, mixt also with weak-  
nesse and complaints. Which is  
Christ brought forth in a stable, and laid  
in a manger.

Also more brightly, with joy,  
peace, and holinesse in the soul.

This is appearing in glory, with  
his holy *Angels and Saints*, with the  
gifts of his *Kingdome*.

Now the discoverer and authour of  
this conception and birth, is the Spirit.

Which is the *Angel* which bring-  
eth tidings of it.

Such souls are over-shadowed by the  
holy Ghost; his motions are the seed of  
this conception and birth.

And being thus altogether spiritual,  
its wonderfull to flesh, it cannot con-  
ceive of the conception of a divine Virgin,  
or of the divine nativity.

For its spiritually discerned.

Hence it is, that flesh (*Joseph-like*) hath evil surmising concerning this birth of the spirit, will not own it, but disclaim it, in that its not a Child of its begetting.

The world will (only) own its own.

## CHAP. XIV.

### Of the Child Jesus.

**T**He Child's death is sought, by Herod.

For thus he sendeth *Wise men* to *be- tray the Child*, to *slay all Children* of that age. For which there was great sorrow.

All this while, the *Son* he sought for, in Egypt.

After his return, the Child groweth.

Disputed with the Doctors.

## 24 John the Divines

Signes and wonders were done by him.

Yet for all this, he was subject to his Parents.

The mystery of this Child, is this:

This Herod is my reigning sin:

Who hearing of Christ coming to reign in my soul (which they for a long season, ruled) oppose it all they can:

Send out their Wise men, i. e. humane arts, learning, to betray, i. e. To declare the waies and things of Christ, foolishnesse and childishnesse; sin by this would murder the Child Jesus in me.

But these Wise men bow to this Child.

Now my flesh cannot have its will in this:

It seeketh to destroy the remnant of the seed of God in me, i. e.

It slayeth my comfort, joy, &c.

These Infants, this Herod killeth.

So that there is great lamentation in the Soul, for that they are not.

Yet Christ is in *Egypt* all this while, i. e. save in all this Soul confusion.

Afterward groweth in such favour with the Soul that these Tyrants are destroyed.

Also disputeth, silenceth the Doctors of humane wisdom and righteousness.

These are the Signes of the Childe Jesus.

CHAP.

Further

## 26 John the Divines

### CHAP. XV.

#### *Of the Man Christ, also his life.*

**T**HE Man Christ had his Disci-  
ples.

*Was baptized.*

*Declared his Father's will.*

*Did Miracles.*

*Vanquished Temptations and dan-  
gers.*

*Was familiar, and feasted with sin-  
ners and Saints.*

*This is the mystery of this Man.*

*It declareth the glorious state in my  
spirit.*

*When, fleshly lusts, creature-glory,  
worldly honours, profits, &c. which  
did veil my soul, are subjected to it,  
and so made serviceable, as the Disci-  
ples of Christ was.*

*Further,*



Further, When I have such a vision of divine favour, as carrieth me above all earthly pomp.

Also finde my self to be partaker of the divine nature.

This is to be baptized with *Christs Baptism*.

When I divulge those *divine thoughts*, and what of Gods heart is revealed to me; or declare, what God hath done for me, is to preach as this man did.

When I understand, apprehend, speak of divine mysteries, carnality is cast out of my heart; its taken up into God, &c.

These miracles in my spirit are done by the Man Christ there (as well as by him on bodies here) i.e. the power of Christ.

When all states are joyous to me, I play on the hole of *Aspe*, take up serpents.

For that I see God doing me good by all.

This is to be above the evil of all states,

states, and so a Conquerour.

As it was when the light of Gods countenance is lift up upon my soul, than Christ suppeth with me, and I with him.

Thus he feasteth the worst of sinners: when all this Glory is in the Spirit, that's the Man Christ.

## CHAP. XVI.

### *Of the Death of Christ.*

THE Humanity of Christ thus died, it was betraied, apprehended, had a bloody Agony, was mocked, scourged, condemned, crucified, buried.

At the Death of whom the Sunne blackned, the Temple was rent.

This is a figure of the death of sinne in my soul (for Christs Death is a Death

*Death to sinne, Rom. 6. 2.)*

Which is discovered, apprehended as a Thief and Enemy of all my soules Felicity, with such hard thoughts; Its scourged and mocked: Then the Soul sentenceth it to die; Die it doth, *i.e.* Continually there is hatred and distaste betwixt them; then is the man buried.

The *Sunne* of the *Earth* darkens the veils of God; my *Temple* rent.

Where this *Death of Christ* is, they are *Redeemed* from their *vain conversation*, from *men* unto God.

Where this *Bloud of God* is (for that *God doth shed it in us*) they are a *peculiar purchased people*.

Thus its that *Death, Bloud of Christ* in our *Spirits* (not of the *flesh*) that *Redeeme us, Purchase us* unto God: By which also God declareth himself *pacified with us*:

The *fleshly death* is but a *Type* of the *spirituall*.

Further, Its a signe of the base u-  
sage

## 30 John the Divines

sage, (as my lusts occasion Christ to  
meet with in my soul, viz. Appre-  
hended as an Enemy to it; scourged  
with other hard thoughts; so that the  
soul thinketh never to embrace him,  
but despise him; and so it is  
that he is despised and  
scourged; then is the man  
that is despised and scourged.

### CHAP. XVII.

## Of the Resurrection of CHRIST.

**C**H R I S T riseth on the third day;  
Appeareth to his Disciples;

Openeth their eyes and hearts, so  
that they were rejoiced with him;

Goeth instantly to declare it to the  
world.

Its a shadow of Christs rising in my  
soul, out of the sepulchre of my lusts,  
parts,

parts, Righteousnesse in which he lay buried, and appearing so in and to my spirit, as my minde is raised from all things beneath, to things above, to minde that glory, righteousnesse, &c. So as to preach that only to others: This is a living to righteousnesse, to be risen with Christ, the first Resurrection: for there is a second Resurrection, viz. of the body.

When the naturall shall be made spirituall, the mortall, immortall.

This is the Redemption of the body: it dieth before its thus raised.

Hence it is called, *The last Resurrection.*

Its judged to this state by God.

Hence it is termed, *A time of judgement.*

For as God judgeth the body to die, Also the soul often under legall workings, so useth to rise with Christ.

So he judgeth the quick and the dead, the good and the bad:

For wicked persons they rise to further

## 32 John the Divines

ther Death, torment, not like to *Christ's Resurrection!*

They have but one *Resurrection*, yet two *Deaths*; one, while they are here in sin; the other, at this their first and last *Resurrection*: When their apprehensions shall be more full of *Divine Displeasure*.

All expressions of *Books opened*, of *Angels, Thrones, &c.* after this time, is for the *Majesty of this Resurrection of Christ*. You see what it is, and what not.

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## C H A P. XVIII.

### *Of the Ascension of Christ.*

**C**H R I S T ascended to his Father.  
*Sitteth at his right hand*; There he giveth *Gifts*.

From thence he cometh to judge.

This is a lively *Picture* of the glorious *Ascension* of my Spirit and Body, out of  
flesh,

world, creature into God; so that  
 the creature, nor none of its excellen-  
 cy shall any more appear, or be admi-  
 red: God shall be the only appearance  
 and praise; he will be all and all in  
 him.

This is the Sons resigning the King-  
 dom to the Father: This is his last com-  
 ing to the creature, to take it wholly  
 into himself.

He came in *Promises, Prophecies to the  
 Fathers*, in flesh to the world, in the  
 Holy Ghost to his Disciples, into the  
 souls of all his, either cloudily or  
 brightly: but this his last coming is to  
 take his wholly into himself, even the  
 whole creature shall now ascend into  
 glory, heaven (*i. e.* himself) with  
 him; he will have his where himself  
 is.

Thus Christs *Ascension*, preacheth  
 our *Ascension*.

Why art thou then cast down, O my  
 soul; Though thou below in Comfort,  
 Joy, Peace, Holinesse, in thy Divine  
 D Dis-



## 34 John the Divines

*Discoveries*: Yet thou must ascend as Christ is, who also descended to that state of thine, as I am in hell with him, and he there with me.

So we shall be in heaven together, as we suffer together in our *spiritu-als*, so we shall reign together in them.

We are *mutuall in misery*, the like in *felicity*.

Therefore take thy rest, O my son, for Christ is gone before, thou art to ascend after.

CHAP.

## CHAP. XIX.

*Of the Offices of Christ.*

CHRISTS Offices are three.

A King not of this world, but in spirit is his Kingdome, *i.e.* Joy, Peace, Holinesse.

Their Throne, *i.e.* his Majesty on the conscience.

Foot-stool, *i.e.* foul enemies.

Scepter, *i.e.* inward righteousness.

His Subjects, is the whole new Creation, *viz.* all the regenerate part of all his is subject to him; that's the new heaven and new earth, where Righteousnesse our King ruleth and dwelleth.

This King with his Dominion shall be more orient, and enlarged; so that the Kingdoms of this Earth with their Kings shall daily decrease, and bow before it.

## 36 John the Divines

2. A Priest, not after carnall Ordinances, nor to externall officiating (as Aaron did). But one who doth officiate in our spirits, offering up the sighs and groans there, which is called his *intercessions*; for that they proceed from him.

Thus there is constant *sacrificing* in us, i. e. a continuall breathing after more of God, lesse of flesh.

Hence our Priest is daily officiating alway living, making *intercession* for us.

3. A Prophet, not teaching after the manner of men to the ear; but instructing, converting our sinnes, by cleare convictions, powerfull motions in us, which is called, *The teachings of the spirit*.

Hence we are bid to hear what the Spirit saith.

Thus Christ is a King, Priest, Prophet in Spirit, not in flesh, so are we inwardly, not outwardly, though we take occasions to declare them to others.

thers, yet our rule, sacrifices, teachings  
are all invisible,

## CHAP. XX.

### *Of the Spirit.*

**GOD** the Holy Ghost (called the  
third Person) is God revealed in  
Power, Joy, Holinesse.

Hence these expressions are given to  
the Spirit, viz. a Comfortor, a Power-  
full, Holy Spirit.

Also the witnesse of God, i.e. a clear  
and true discovery of his minde.

That this Spirit is the Lord, 2 Cor.  
13. 6.

As God the Sonne is God in weak-  
nesse, Light in darknesse, joy in sor-  
row, &c. So this is God appearing in  
and to me in Glory, Brightnesse, Bles-

## 38 John the Divines

sednesse only; therefore it is the pouring out of the Spirit, that putteth lustre on *times* and *persons*, whether the primitive or later :

This his coming in Spirit, is that souls hath, yea doe much breath after for then all their *doubts* will be resolved; they shall then be able to say, *Nothing can separate divine love and them*. All fears will then *vanish*; they say to their souls, *Peace is with thee in all states*; shadows will then be of small esteem, they will *cease to know Christ after the flesh*; they will not suppose themselves *blessed*, that they enjoy eternall fellowships, Ordinances, Righteousnesse; but that God is their God, then they will only glory in : then will darknesse fall on the *Kingdome of the Beast* in them, that Kingdom shall be at an end.

Thus glorious is Gods coming in Spirit to souls, when he shall appear in the glory of the Spirit, than shall also the world be convinced by his glory.

CHAP

## CHAP. XXI.

## Of Saints.

**T**HE Saints are the light of the World.

The fall of the Earth.

Gods precious, Spotlesse ones,

His new Creature.

New Jerusalem:

His Christ:

The flesh in which God is manifest,  
Ephes. 4.

His Friends, His Sons, His Spouse.

Here they have one Nature, one Spirit,  
Make up but one Body.

They are reckoned One.

What is done to One, is done to the other.

Their Priviledges are, They are gloriously filled with God.

## 40 John the Divines

Hence they are said to be *His Mother, His House, or Temple.*

All the good in them is God.

2. They are above the poison.

All states; all *work for their good, Mark 16.* For that such signes as is there exprest follow those that believe.

3. They are in *spirit entered their Heaven, Rest, &c.* Hence they are said to have their *conversation in Heaven, To be come to the spirits of just men made perfect.*

4. God is all to them, contents, pleasures, &c. So that with him they have all things.

5. They are at last wholly taken into God. Hence is it writ, *They shall be where their elder brother is gone before.* This and more is my honour, and all the Saints of the most High, which God hath conferred on us, though this our glory it may be is oft hid from us. As when we judge our selves enemies, dead in sinne, children of wrath, to be



be full of vilenesse, self, empty of all good; its before this divine grace be revealed, or this divine state.

## C H A P. XXIJ.

### *Of Angels.*

**A** Ngels were created *good, pure spirits*. Alwaies beholding the face of their Creatour with praise and ready obedience.

Hence they are entituled, *The Messengers of God; Ministering Spirits*, attending the Saints for their good.

The mystery of it is this; a figure of Gods many blessings. Also gracious Providence (whether defensive or offensive, *viz.* removing such things as  
are

are injurious) wherewith he bleſſeth his with.

Hence *Jacob* called his brothers favour an Angel.

The *Israelites* paſſing ſafe through the wilderneſſe, is ſaid to be by an *Angel*.

*Hezekiabs* deliverance by an Angel.

Chriſt comforted with an Angel.

All declareth how Gods preſerving, delivering, comforting Providences, are good Angels.

2. Angels as they are fallen, are *bad*, *impure ſpirits*, excluded the gracious preſence of their Creation: ſo blaſphemous and diſobedient.

Hence they are tearmed *Cursed*, *Diſobedient*, *lying ſpirits*, *devils*, i. e. the authours of *evil*; *Serpents*, for undermining good; *Dragons*, for warring againſt God; *Satan*, for their oppoſition of him.

This is a figure of Gods minde, about the *mystery of iniquity*; How contrary it is to him, it is his onely Satan, as  
darkneſſe

darknesse is to light. Angels may also type out *crosse Dispensations*.

Angels destroyed the five Cities on the plain, did strike with blindness, &c.

Thus the mystery of good and bad Angels, is the mystery of Godlinesse and iniquity, of gracious and crosse Providences; their Heaven and Hell; they are in light or darknesse, according to the appearance of their Lord and maker. Those are the blessed holy Angels, who apprehend *he was, is, and ever will be a faithfull Creatour*. The other are the miserable Angels, who apprehend *he was (i.e. so determined from eternity) is, and ever will be a condemning Judge to them*.

## CHAP. XXIIJ.

*The various states of divine  
Souls.*

SEverall are the states of Gods special  
Sones (one Gods various work-  
ings.)

1. Some are babes fed on milk, *i.e.* a litle all knowledge of Christ, external duties and righteousness.

2. Some Fathers, *i.e.* as have had long, yet little experience of God.

3. Some young men, *i.e.* such in whom God is strong, flesh is weak.

Further among Gods precious ones.

First, There is the life of faith, which seeth God *a farre off* as Abraham did the day of Christ) after this life.

Hence Faith is said to be *the evidence*  
of

*of things not seen* : Such think it strange to hear that any should be possessed of God, finde all in him, so are entered into their heaven, rest, and that they doe not much breathe after meeknesse, humility, sorrow, which are divine parts, nor after the outward forme of praier, praile, &c. for all these are discovered to them, that they have them in and with God.

2. The life of a vision, when souls kindle the word of life, i.e. finde the Life, Death, Resurrection, Ascension of God in them.

God thus manifests to us, and in us, is to have a vision of him, so farre the life of Faith ceaseth, as I come to live this.

3. A life of union : when a soul is supported by God as a Father, Husband, Head, &c. God thus made out to him, is a staffe of comfort in all conditions.

The workings of God, in, and with souls are divers : His Grace and Love  
com-

## 46 John the Divines

cometh to some as a *Thief*, when they are *asleep*, i.e. Christs favour is witnessed to them, that they can say, *God loveth them* (as the blinde man was sure he saw) but cannot it may be tell how they came by this assurance of love; This is Christs coming without noise, as a *Barnabas*: to others before grace is manifest, there are afflicting sights of God, which is a spirit of bondage or legal workings, arising from the *threats* and *commands* of the Law. This is *Christs* shaking Heaven and Earth, or coming as a *Boanerges*.

CHAP.

## CHAP. XXIV.

## Of Sin.

Sinne is a *non-entity*, a defect only.  
Hence its said to be a *transgression*  
of the Law; an Imperfection: Con-  
trary to God (who is a glorious full  
being,) as appeareth by these expressi-  
on.

Its called *darknesse*, *impurity*, *evil*,  
&c. Now God is *Light*, *Holinesse*, *Good-  
nesse*, &c. Sinne is the devil (for when  
covetousnesse and treachery entered  
*Judas*, the devil is said to come into  
him) Its Satan (as we may see by  
Christs speech to *Peter*.) Further God  
to shew his hatred of sinne, saith, *It  
presseth, grieveth, burtheneth him, ma-  
keth him to repent, Quencheth his Spirit*  
(now none of these is proper to God:  
But



## 48 John the Divines

But doth declare how loathsome sinne is to him) Also threatneth it with *wrath, dampnation, fire* : Its no creature of God, but the creature is the Father of sinne; the devil the Father of lies; a smoak that fumeth forth of the bottomlesse pit, *viz.* the heart of the creature sinence is our destruction of our selves) So that there is no glory or beauty in it : Though God as its sinne hath no hand in it, nor is the willer of it; yet as it advanceth his grace. So the selling of *Joseph*. The pride of *David* was of God. Also as it cleareth and maketh dreadfull his Justice. So God hardened *Pharaohs* heart; and the *Jews* by his Prophets : for God is equally tender of his Grace and Justice. Therefore he purposed of Angels, some to fall, others to continue glorious; of men, some elect, others reprobate.

Thus though God have a hand in sin, he is not the authour of it, though sin is by his will, yet he willeth not sin

as the creature loveth darknesse) but  
his glory.

Further sin causeth not death, but  
all the happinesse it affordeth; also is  
the sting of death.

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CH A P. XXV.

*Of Heaven and Hell.*

**H**Eaven defined to be the place  
where all the holy Angels and Saints  
are, of pure and lasting joy, pleasure,  
praise and holinesse, without sinne,  
hunger, thirst and tears.

Paradise the *Eden*, in which are the  
delights of the blessed ones, is the light  
of divine favour: this is their pleasant  
Sun, and wine their holy water, and  
bread; their sweet bed of spices on  
which they eternally repose themselvs,  
the kingdome of heaven out of which

50 John the Divines

all pains and woes are excluded; for those spirits on whom divine countenance is lift up are not apprehensive of misery, but full of joy, praise, &c.

So that divine love is heaven, to behold God a *Father, Husband, &c.*

Hell is described to be a place of devils and wicked men, of heat and cold, of fire and brimstone, of blaspheming and cursing; where *is a worm never dieth*. Thus its a Kingdom of darknes.

Now this *Tophet*, this hell, is dreadful apprehensions of God, only as a displeased, just Judge, this burneth and shaketh spirits. Sin is the brimstone of this hell. Base, hard thoughts of God, the blasphemy and cursing in it, the eternall guilt upon spirits, the immortall worm in it.

Thus these expressions set out the terrour of God to wicked spirits; also what a woe their beloved lusts will be to them, and that eternally: So that the discoveries of God is Heaven and hell; his gracious, and his wrath-

wrathfull presence; there's no other place.

CHAP. XXVI.

*Of the Soul.*

THE rationable Soul or Spirit, is an invisible, immortall, incomprehensible substance, consisting of apprehension, understanding, judgement, conscience, and affections, which in its Angelicall estate hath God for its being, from him its given and breathed (with the life) into the creature.

Hence its said, *God breathed into man the breath of life, and he became a living Soul.* Also that the Spirit is given by God, in whom from eternity it moved, and had a being (though in time made, and sent into the body) as all other things had, after its come from God; into the man. Sinne entereth

## 52 John the Divines

into it (as it did into Angels and men after creation) Also the longer its in the body absent from (except God by his grace, while its there gathered again into himself) the more sinne prevaileth in it, and over it, as may be discerned by children, and aged men, in whom evil is more visible (as *Cain* feared more misery, when he was out of Gods sight) than the other.

So that actuall sin is by grown men (not onely for that the bark-shell of their spirits is thicker then babes, *i.e.* their bodies are stronger to endure the actings of their souls) because their spirits have been longer separated from their first state (for that is it I call being absent from God, the soul changing its state, creation is no other but a change of the creatures state from what they were before time) for the nearer God, the better it is: So is it with the whole creation: after the Spirit hath been a while in the body, it returneth with the life (with which it came) immediate.

mediately into God again (Hence its said, *The Spirit returneth to him that gave it*) But in a different way some spirits to glory, some to torment in him.

This is a rationable spirit in its first, present, future estate.

By soul is meant the life of the creature: sometime the whole man; Also the whole spirit, or some faculties of it.

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F I N I S.

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transly into God again (Hence is  
the spirit returned to him that  
gave him in a different way some  
to glory, some to torment in

This is a reasonable spirit in its full  
state, that is, when it is  
by soul is not in the life of the crea-  
ture, but in the whole man; A-  
the whole spirit, or some faculties